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VOLUME VI.—NO. 8.
WHOLE NUMBER, 242

The highest of all characters, is he who is ready to pardon the errors of mankind, if he were every day guilty of some himself.

N. Y. Observer.

Christian Reflector.

BOSTON, WEDNESDAY, FEBRUARY 22, 1843.

Churches in Boston.

We present our readers this week with the engravings of the Baptist churches in this city, published in the Boston Almanac. Supposing they would gratify our readers who reside at a distance, and add somewhat to the permanent value of our paper, we solicited their use, and are much obliged to Mr. Dickinson for his ready and kind compliance with our request. We accompany them with a summary statement relative to each house, and the pastoral history of each church, from the time of its organization. Of most of the churches we have given a more extended history, in former numbers of the Reflector. A similar account of two not noticed, is given in this connection.



FIRST BAPTIST CHURCH.

This Church was gathered in Charlestown, on the 25th of May, 1665; at its formation it consisted of nine members. The first house of worship was built in 1679, at the corner of Stillman and Salem Streets. In 1771, a new house was built on the same spot, which was afterwards considerably enlarged. The present edifice, which is situated at the corner of Union and Hanover Streets, was dedicated June 10, 1829. It is built of brick, and is surmounted by a handsome tower. It contains 106 pews. Whole number of members 706; males 197, females 509.

PASTORS.
Thomas Gould, from 1665, to October, 1675.
John Russell, from 1675 to December, 1696.
John Miles, to February, 1695.
John Embury, from 1695 to 1699.
Elias Callender, from 1703 to 1718.
Jeremiah Condy, from February, 1730, to August, 1764.
Samuel Williams, from January, 1765, to March, 1807.
Joseph Clay, from August, 1807, to October, 1809.
James M. Winchell, from March, 1814, to February, 1830.
Francis Wyland, Jr., from 1831, to 1839.
Cyrus P. Grover, from January, 1837, to 1839.
William Hague, from February, 1839, to June, 1837.
Rollin H. Neale, from September, 1837, present Pastor.



BALDWIN PLACE BAPTIST CHURCH.

This church was organized July 27, 1743. At its formation it consisted of seven members. The first meeting house was dedicated March 16, 1748. The corner stone of the present edifice was laid May 28, 1810, and the house was dedicated Jan. 1, 1811. The whole number of members, July 1, 1842, was 870. During the ministry of the present pastor, up to the same date, the number of members added was 876.

PASTORS.
Rev. Ephraim Board, ord. Sept. 7, 1743, died June 18, 1765.
Rev. John Davis, ord. Sept. 9, 1770, dismissed, July 19, 1772.
Rev. Isaac Shillman, D. D. commenced his labors in September, 1773, without a formal installation; died Oct. 7, 1787.
Rev. Thomas Gair, inst. April 29, 1788, died April 27, 1790.
Rev. Thomas Baldwin, D. D. installed Oct. 11, 1790, died August 29, 1805.
Rev. James D. Knowles, ord. Dec. 26, 1805, died, Sept. 20, 1830.
Rev. Aaron Stow, present Pastor, installed Nov. 15, 1839.



CHARLES STREET BAPTIST CHURCH.

This Church, consisting originally of 19 members from the Second Baptist Church, and of 5 from the First, was constituted August 5, 1807. On the same day the Meeting House was dedicated to the worship of God. It is built of brick, and exclusive of the tower is 75 feet square. It is an elegant edifice, adorned with a cupola and bell, and cost \$27,000.

On the 5th of October, 1807, Rev. Caleb Blood, of Shaftsbury, Vt., accepted an invitation to become its Pastor, and the relation between Mr. Blood and the Church was dissolved June 5, 1810. The present Pastor, Rev. Daniel Sharp, D. D., entered on his pastoral labors on the first Sabbath in March, 1812, although he was not installed until the twenty-ninth of April, 1812. The total number of members in September, 1841, was 391.



FIRST INDEPENDENT BAPTIST CHURCH.

This church was constituted under the title of the 'African Baptist Church,' on the 5th day

of August, A. D. 1805. It was incorporated under its present title, A. D. 1835. The building, which was built by subscription, is situated in a court near Belknap Street, adjoining the 'Smith School' edifice. It is very plain and commodious, being capable of seating 600 persons. Present number of members, 158.

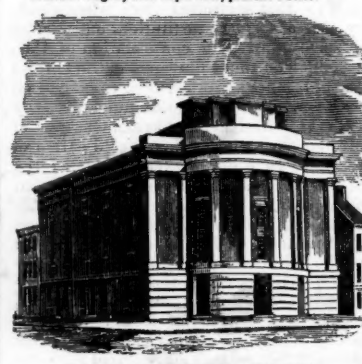
PASTORS.
Rev. Thomas Paul, inst. 1805, died, 1820.
Rev. Washington Christian, inst. 1820, died, 1832.
Rev. Samuel Gooch, inst. 1832, died, 1834.
Rev. John Given, inst. 1834, died, 1835.
Rev. Armstrong Archer, inst. 1835, died, 1837.
Rev. George H. Black, inst. 1838, died, 1841.
Rev. J. T. Raymond, inst. 1842, present Pastor.



FEDERAL STREET BAPTIST CHURCH.

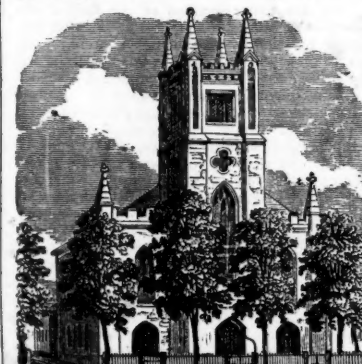
The corner stone of this Church was laid Sept. 25, 1836; dedicated July 18, 1837; Church organized, July 16, 1837. The dimensions of the meeting house are 86 feet in length and 74 in breadth. Externally it has nothing attractive, but its interior is commodious and elegant. It has a basement story, containing a large and convenient lecture room, a young men's vestry and library room, handsomely fitted up, two small vestry rooms, and a large Sunday school room, 70 feet long, and arranged with extraordinary adaptation to its object. There are 117 pews on the lower floor, and 34 in the gallery. The whole number of members united to the Church, including the first organization, (65,) is 972. Number remaining, August, 1842, 476; of whom 135 are males, and 341 females.

PASTORS.
Howard Malcolm, inst. Nov. 13, 1837, died, Sept. 1835.
George B. Ide, inst. Dec. 30, 1835, died, Dec. 1837.
Haniel G. Nott, inst. May 23, 1839, died, May, 1840.
William Hague, inst. Sept. 1840, present Pastor.



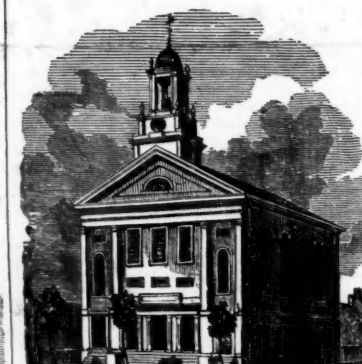
HARVARD STREET CHURCH.

This Church was constituted March 27, 1839, consisting of one hundred and twenty-one members, derived chiefly from the various Baptist churches in the city. They now number five hundred. As they met at first in Boylston Hall, they took the name of the Boylston Street Church, which has been changed to that of the Harvard Street Church, since their removal to the new place of worship. From Boylston Hall they moved to the Melodeon, and thence to the new church. Their present number is 512. The corner stone was laid in May, 1842. The house is situated at the corner of Harvard St. and Harrison Avenue. It is a beautiful and commodious edifice, with a stone front. It will accommodate between 1100 and 1200 persons. The inside is distinguished for great neatness and convenience.



BOWDOIN SQUARE BAPTIST CHURCH.

This edifice stands on the north side of Bowdoin square, beautifully opening to the view from all the streets which radiate from the square. It is 98 feet in length, inclusive of the tower, by 73 1/2 feet wide. Its front, with its tower and its six turrets, is of granite. The tower projects 10 feet from the main building; is 28 feet square, and 110 feet high. Its cost, including furniture and organ, was upwards of seventy thousand dollars. The church was constituted Sept. 17, 1840, with 137 members. Present number, 346. R. W. Cushman, Pastor; installed July 8, 1841.



BRIEF HISTORY OF THE SOUTH BAPTIST CHURCH.

About the year 1826, the subject of establishing a meeting for divine worship in the South part of Boston, began to engage the attention of a few Baptist friends. In April, 1827, started weekly lectures were commenced by Bro. Ensign Lincoln in the Congregationalist house of worship, and sustained by the neighboring pastor for about three months. They were then abandoned on account of the obstacles cast in the way. Not in the least discouraged by this failure, Bro. Samuel Hill purchased, upon his

own responsibility, a convenient house, previously occupied by the Methodists, and let it for the interest on the capital he had invested, to the Boston Baptist Evangelical Society. For more than three years, this was the happy retreat of the few who composed our number.

On the 25th of August, 1829, 19 individuals were constituted as a Branch of the Federal St. Baptist Church. The success which crowned our efforts up to this time, was bestowed upon us principally through the labors of two worthy brethren, Rev. Harvey Ball and Rev. Ouis Wing.

Dec. 1829, Bro. Thomas Driver commenced laboring with us. "The divine blessing evidently descended on the Branch, and several were hopelessly converted." Bro. D. was ordained, April 16th, 1829. Twelve were soon added by baptism. Our house of worship having become too small for its occupants, it was thought advisable to build. On April 1st, 1830, before the house was finished, and immediately after the dedication of the vestry, our pastor died and received his dismissal.

On the 22d of July following, the edifice now occupied as our place of worship, was solemnly dedicated to the service of God.

In Oct. 1830, the Rev. R. H. Neal received the unanimous invitation of the Branch to become their pastor. This was accepted, but, on account of his connection with the Newton Theological Seminary, he was not publicly recognized as such till Sept. 15th, 1833. The Branch became an independent Church on the 1st of March, 1831, when 52 brethren and sisters were publicly recognized as the South Baptist Church of Boston. Bro. Neal was publicly recognized Sept. 15th, 1833, and dismissed March 19th, 1834. There were added by letter and baptism during his labors 73.

On the 23d of March, Bro. Timothy R. Cressy commenced his labors, and was unanimously called by the Church and Society, as on May 25th, 1834, he was publicly recognized as our pastor. The great disappointment occasioned by Bro. Neal's departure, had so lightened and discouraged us, that Bro. Cressy found it necessary to ask his dismissal. June the 23d, 1835, it was granted, and we were thus deprived of his pious and efficient labors. There were added to the Church during his ministry, by baptism and letter, 33.

Oct. 24, 1835, Bro. J. G. Naylor commenced laboring with us. He supplied our pulpit for about nine months, to the edification of the lovers of truth.

From this period till Feb. 1838, we were dependent upon weekly supplies, mostly from Newton. About this time Bro. W. Jackson came among us. He was introduced by a worthy Bro. who was supplying us. We were much pleased and edified by his first labors, and gave him an invitation to supply our pulpit, which he accepted. This connection, after a few months, ended in a division of the men and society, promoted and finished by the man whom we had received as a servant of Jesus Christ. The few owners at their third meeting, June 7th, voted by shares to close the house against Mr. Jackson, 160 for the measure and none against it. But we drop a veil over this part of our history, as almost all the firm friends of Mr. Jackson, who adhered to him through most of the time he was with the new organization, before he turned Universalist, have since come back and are now our restored and beloved kindred in Christ and the warm friends of the church they deserted.

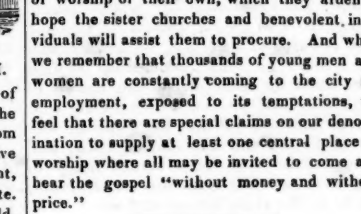
Oct. 14th, 1838, at a regular church meeting, a unanimous call was given to Bro. Thomas Driver, our former pastor. This being concurred in by the society, it was presented and accepted Dec. 1st, 1838. Since he entered upon his labors there have been added to the church, by baptism and letter, 242.

FIRST BAPTIST FREE CHURCH.

[The brother who has furnished us with the following sketch, says, in an accompanying note, "I regret that I cannot with propriety place a draft of a handsome edifice at the top of it; but that would be 'building a castle in the air.' We hope, however, next time you give us a view of the meeting-house, you will be able to count ours as one."]

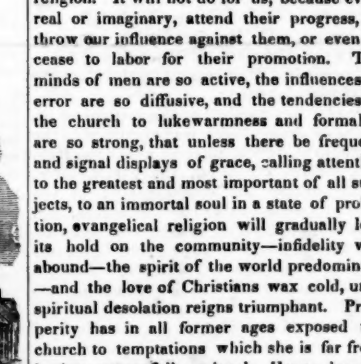
The First Baptist Free Church; (Rev. N. Colver, Pastor,) was organized April 18th, 1839. The number of members at that time was 82. The number added by baptism and letter during the year 1840, was 90, in 1841, 30, in 1842, 126. The present number of members is 328.

They worship in a hall under the Boston Museum, for which they have to pay over \$1000 per annum rent, and which is capable of accommodating only from six to seven hundred persons with seats, and is generally filled to overflowing on the Sabbath. The large rent they have to pay, with their other current expenses, and the fact that all their seats are free, make it very desirable that they should have a place of worship of their own, which they ardently hope the sister churches and benevolent individuals will assist them to procure. And when we remember that thousands of young men and women are constantly coming to the city for employment, exposed to its temptations, we feel that there are special claims on our denomination to supply at least one central place of worship where all may be invited to come and hear the gospel "without money and without price."



BOWDOIN SQUARE BAPTIST CHURCH.

This edifice stands on the north side of Bowdoin square, beautifully opening to the view from all the streets which radiate from the square. It is 98 feet in length, inclusive of the tower, by 73 1/2 feet wide. Its front, with its tower and its six turrets, is of granite. The tower projects 10 feet from the main building; is 28 feet square, and 110 feet high. Its cost, including furniture and organ, was upwards of seventy thousand dollars. The church was constituted Sept. 17, 1840, with 137 members. Present number, 346. R. W. Cushman, Pastor; installed July 8, 1841.



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DIVERSITIES OF GIFTS.

Variety—wonderful, beautiful, boundless variety—characterizes all the works of God. The flowers which ename the earth, the foliage which clothes the trees, the fruit which tempts our taste, the shells which pave the bottom of the great deep, with all the fish which cut their way through its dark blue waters, and all the birds which skim the surface of its bounding billows, or render vocal with their melody the depths of the forest, and all the beasts which roam for food, or toil for man throughout the wide earth, are distinguished for amazing variety—a variety which greatly tends to promote the happiness of man. If there were but a single specimen of each, what wearisome sameness should we everywhere meet.

Analogous to this, is the great variety which exists among the members of the church of Christ, as it respects their talents, tastes, intellectual and religious character. Well has the apostle said, there are diversities of gifts.

This diversity of gifts affords a striking illustration of the wisdom and goodness of God. In the advancement of the kingdom of Christ, in the removal of sin and the promotion of the holiness and happiness of man, not only is there much work, but a great variety of work to be performed. The church of Christ on earth is compared to a building, and this comparison holds good in several particulars. In the erection of a building various kinds of work are executed. The mason, the carpenter, the smith and the glazier—men having different mechanical tastes and abilities, are all brought into requisition. So in the kingdom of Christ, the work to be performed is various. The careless sinner must be alarmed; the ignorant must be instructed; the anxious inquirer must be led to Jesus; the feeble must be strengthened; the doubting encouraged, and the sorrowful comforted. Doctrines must be proved; objections answered; error overthrown; and the way of the Lord prepared before all the people. For the successful performance of these various duties, different talents are necessary. If all ministers and all Christians possessed gifts, in all respects precisely the same, it is evident that some of these duties would be wholly neglected or imperfectly discharged. It would be the same as if a smith or a glazier should attempt the erection of a house without assistance from other artisans. Certain parts of the work would be poorly executed. But the Divine wisdom and goodness are apparent in the provision of as great a variety of gifts in the ministry and church, as there are diversities of duties to be performed. He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Here, the perfection of the church, and the edification of the church, are revealed as the specific designs of God in this

arrangement. Now, if each Christian and each Christian minister will be content to labor in the sphere for which their peculiar talents they are best fitted, the cause of Christ will advance more rapidly and harmoniously, than if they devote themselves to any department of labor irrespective of special fitness, or than if all possessed precisely the same talents.

Again, the different tastes which exist among Christians seem to require a corresponding difference in ministerial qualifications. If all the preachers of the gospel possessed the same traits of character; if they all wrote in the same style, spoke in the same tones of voice and made the same gestures; if they all resembled each other, as much as each resembles himself, there would be a want of harmony; the ministry would not be adapted to the church; in the church there would be a great variety of tastes, dispositions and preferences, and in the ministry, unbroken uniformity. But this is not the case. Our heavenly Father has exhibited his wisdom, in providing a diversity of gifts for the ministry, as well as a variety of tastes for the church, and thus he has adapted the one to the other. The fact furnishes a good rule for the selection of a pastor. Every church differs, in several respects, from every other church. In like manner every minister differs from every other minister. No two are precisely alike. It follows that every minister is better fitted for one particular church than for any other. Now the rule which is suggested is—select that man who possesses such a combination of tastes, talents, information and experience as best adapts him to your peculiarities. The practical disregard of this maxim of common sense, is one great cause of the frequent changes in the pastoral relation. Where there is an entire want of adaptation between pastors and people, it is evident that union cannot exist. Things which are not homogeneous will not blend.

Massachusetts Baptist Convention.

We are very happy to publish the following communication from one of our elder and highly esteemed pastors. Such an expression of views and feelings is adapted to do good. We trust that others will write. A free interchange of views on this subject, will prepare the way for such action as the exigencies of the case and the times may demand.

For the Christian Reflector.

In the Reflector of the 8th inst, I noticed an editorial article headed, "Baptist Churches in Massachusetts," which I was glad to see, though it occasioned very painful emotions. The very first sentence of that article states a fact which ought to alarm and humble all our churches. The fact is this, the decline of interest exhibited in our denomination with respect to domestic missions. The time has been when a becoming interest was manifested by the stronger churches in this Commonwealth, to aid the weaker. It was for the promotion of this object that the Massachusetts Baptist Convention was organized. Being one of the number who was present at its first annual meeting, and sustaining such a relation to it for a number of years as gave me an opportunity of witnessing its operations and results, there is no doubt in my own mind of the great amount of good it was instrumental of accomplishing. Since its first annual meeting in 1825, our denomination has more than doubled in numbers and pecuniary ability. This advance is indebted in no small degree to the "Baptist Convention." There are not a few churches in this State which are now vigorous and healthy, that owe their present vigor and health to this cause. While I would not attach an importance to any of the objects of Christian benevolence above their true value, yet it is doubtful whether there are any of greater worth, than domestic missions. Unless the churches at home are strengthened and increased, there can be but little advance made in aid of Foreign Missions or the cause of education.

It is undoubtedly true, as stated in the article referred to, that there are now churches which stand in pressing need of help, and that there are openings where churches might be organized, if aid could be secured. It is then for the denomination to say, whether that aid shall be extended or not. That the needful assistance might be obtained I have no doubt, if suitable means were employed. The last two or three years have been years of spiritual prosperity to many of our churches. Revivals of religion have been enjoyed and numerous additions made to Zion. Now if suitable appeals are made, to those churches which have thus been blessed, in favor of the feeble and destitute, will those appeals find no response? If they do not, the inference will be anything but favorable, with regard to the genuineness of those revivals. The spirit of all true revivals of religion is the spirit of disinterested benevolence. "Thou shalt love thy neighbor as thyself," is among the first fruits of true piety. That there are prejudices to some extent among salaried agents, is undoubtedly true. But it may be true also, that there is much less prejudice against the principle, than is often supposed. Certainly no well informed Christian, in the exercise of that charity that seeketh not her own, could object to affording an agent a reasonable compensation for visiting the churches, to awaken their sympathies in favor of the needy, and carry to the treasury of the Lord the alms he might elicit. For one, I see no harm in the objects of our Convention can be secured, without the services of some one who shall be devoted mainly if not exclusively to its interests. Permit me to say, Mr. Editor, in conclusion, that I hope, the delegates already appointed by the different Associations, to manage the affairs of the Convention, will take the whole subject into prayerful deliberation, and be prepared, when the annual meeting shall arrive, to carry forward its great object with increased zeal and determination.

The Revival in Marblehead.

DEAR BR. GRAVES.—It was my good fortune to spend a few days in December last with the Baptist Church in this place. Elder Jacob Knapp was then preaching there every forenoon. Some interest had been awakened in members of the church previous to his going there, and one conversion had taken place at the Methodist house. But now a deeper interest was awakened in the church, and a spirit of prayer was felt, which was followed by many conversions. I was surprised on one Sabbath evening on entering the meeting to see the number present. Notice had been given that it would be a prayer meeting, yet when I approached the house, I met a large number coming away, and on entering found the house, aisles and all, crowded to overflowing. These must have been a thousand persons present. These all remained nearly three hours, and the services were conducted with perfect order and stillness. At the same time the pastor of the church, Rev. M. M. Dean met the inquirers and converts in the vestry below, where were collected about one hundred. In the house above, about thirty presented themselves for prayer.

On the first Sabbath in January, nine were baptized and received the right hand of fellowship. Among these was a middle aged man, who had entered a meeting house only once for many years, and then simply to attend the funeral of a relative. He was attracted to meeting at this time to hear Elder Knapp. He heard him and went away with an arrow in his heart. He came the next day. He went home and said to his wife, I would not hear that man again for a hundred dollars. Some of the brethren hearing of the case, visited him and also Bro. Dean, and the result was as above stated. At the same time his wife was also baptized who became pious some years since, but whose baptism he had opposed. Such is the grace of God.

I will mention here a case where God had heard and answered prayer. A father had a son living in a Universalist family. He had no piety. The father felt much interested at this time in the salvation of the son's soul. He prayed for him. The son came home. The family met around the family altar. The father knew not whether his son had become a Christian. Judge then his feelings when as soon as he had finished his prayer, his son began and continued the supplications. It was a joyous hour. Father and son for the first time mingled their desires at the throne of grace.

For the Christian Reflector.

Scene in a Railroad Car.

Time—the departure of an early passenger train from Boston; BENNETT HILL in sight, and FANEUIL HALL close at hand. A severe snow storm is prevailing. The last bell has rung; the cars are about starting. A white traveler, having no prejudice against color, enters the "Negro Car." Soon after he is seated, a colored traveler, with an interesting wife and child, enter. The husband is tall, with a benign countenance, and a large, expressive eye. As the cars start he looks around over the cold, dark apartment, and says:

"What a place to put passengers in, who have paid their fare! I wonder where the cattle are? There seems to be room enough here; and this looks like just the place for them."

White Traveler. "You feel badly, my friend, and I do not wonder at it. Come, sit down by me in this corner."

Colored Traveler. "Thank you, sir. He draws a sigh, and seats himself."

"But it is too bad, sir—too bad. And what is the reason that I am treated so? I can tell you, sir; for having this on me, sir."

He stretches out his hand, and points to his black skin.

"That is it, sir; that is it. But it isn't so hardly anywhere else in the world."

W. Trav. "Where have you been in other countries?"

C. Trav. "Yes, sir; I have been in different parts of Europe; and I never saw or heard of it so there."

W. Trav. "Where you ever a slave?"

C. Trav. "Dropping his full eye, with a melancholy look on the snowy floor of the car: 'Yes, sir; I have been a slave.'"

W. Trav. "Where are you going now?"

C. Trav. "Raising his eyes, with a smile, and speaking with emphasis: 'To Canada, sir; with my wife and child.'"

W. Trav. "So you are on 'the above ground railroad,' for Albany, I suppose?"

C. Trav. "Just so, sir. I expect to land at Greenbush, and from there, sir, I shall push straight on to Canada."

W. Trav. "What do you go to Canada for?"

C. Trav. "What for? Why, sir, I go there to be a man; to stand right up among men. I've got enough of the liberty and equality of the United States!"

W. Trav. "Have you any papers?"

C. Trav. "O, yes, sir; plenty of them: taking from his pocket good letters of introduction; and 'And there is something I keep with me; and I always mean to keep it, sir; lifting up, with a peculiar expression of the eye and lip, the Constitution of the United States, and the Declaration of American Independence. 'And now, sir, (recurring, thoughtfully, to his railroad wrongs) with this book in my pocket, I am fleeing for freedom to the land of a monarch! Yes, sir; the land of what some tell me is a 'despotic government.' And on my way, I am cast, with my wife and child, while there is a severe snow storm raging, into this car, without a fire. I have paid nearly every cent I had to bring me thus far; but I am content to go into Canada poor, for I shall get there free!"

W. Trav. "May the blessing of God go with you, my friend, and your family. We must now part, for I see the cars are approaching my stopping place. Take this: (putting a piece of money, in his hand with a stamp of Liberty, and the American Eagle and stars upon it, and may you soon be safely free—freedom's end. If we never meet again in this world, God grant us a happy meeting where all men will stand on an equal footing before him.)"

The travelers shake hands, and part. The colored traveler lingers at the half-closed door of the rough car, and the white traveler passes on through the deep New England snows; happier in having thus ministered consolation and aid to suffering humanity, than they can possibly be who live by ministering to the sin and prejudice which are the life-blood of American Slavery.

SHADE OF ROGER WILLIAMS.

The Revival in Marblehead.

DEAR BR. GRAVES.—It was my good fortune to spend a few days in December last with the Baptist Church in this place. Elder Jacob Knapp was then preaching there every forenoon. Some interest had been awakened in members of the church previous to his going there, and one conversion had taken place at the Methodist house. But now a deeper interest was awakened in the church, and a spirit of prayer was felt, which was followed by many conversions. I was surprised on one Sabbath evening on entering the meeting to see the number present. Notice had been given that it would be a prayer meeting, yet when I approached the house, I met a large number coming away, and on entering found the house, aisles and all, crowded to overflowing. These must have been a thousand persons present. These all remained nearly three hours, and the services were conducted with perfect order and stillness. At the same time the pastor of the church, Rev. M. M. Dean met the inquirers and converts in the vestry below, where were collected about one hundred. In the house above, about thirty presented themselves for prayer.

On the first Sabbath in January, nine were baptized and received the right hand of fellowship. Among these was a middle aged man, who had entered a meeting house only once for many years, and then simply to attend the funeral of a relative. He was attracted to meeting at this time to hear Elder Knapp. He heard him and went away with an arrow in his heart. He came the next day. He went home and said to his wife, I would not hear that man again for a hundred dollars. Some of the brethren hearing of the case, visited him and also Bro. Dean, and the result was as above stated. At the same time his wife was also baptized who became pious some years since, but whose baptism he had opposed. Such is the

George Atkins, Buffalo, N. Y.
 T. M. Underwood, Thompson, Ct.
 H. Bacon, Foxboro', Mass.
 H. A. Drake, Northbridge, Mass.
 A. L. Post, Montrose, Pa.
 Perry J. Chase, Providence, R. I.
 John F. Pope, New Bedford, Mass.
 Lovell B. Winch, Worcester.
 Joel Marble, Albany, N. Y.
 David Tenny, Palmer.
 Rev. Geo. Post, Leveville, N. Y.
 Rev. L. C. Havens, for the State of Maine.
 Mr. M. Carpenter, of Charlestown.
 Stephen S. Brandist, of Pawtucket, R. I.
 William M. Jones, Huntington, Pa.
 J. F. Noble, Fayetteville, Oneida Co., N. Y.

